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The Christian Socialist

The Golden Rule Against the Rule of Gold

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The Strike of The Shirt Waist Girls

By Henry Frank

Delivered at Berkeley Theater, 19 West 44th street, New York, January 16, 1910, where Mr. Frank speaks Sunday mornings.

Sisters, ye who hardship know,
Struggling in this vale of woe,
Workers, one and all:
Spurn the fate tradition spells,
Sink not lower in your hells,
Hark to Freedom's call!

Ye who have for ages slaved,
Freedom feared, yet humbly craved,
Under whispered breath;
Toy of masculine delight,
Target of man's bitter spite,
Frightened unto death;

Now from sloven hovels cry,
(Not as once with gasping breath),
Challenging the wrong!
Once the taste of courage known,
Joy your sorrows shall atone,
Gladdening your song.

Harnessed oft with beast in toil,
Sweat of sorrow, grimed with moil,
Poisoned your thin blood
Ages long the laws of man
Wrought the blight of social ban,
Warping womanhood.

Sphered to kitchen-gloom and grime,
Beaten for imagined crime,
Tool of vice and shame;
Victimized to passion's thirst,
Fuel feeding fires of lust,
Prize of wanton game:—

Freedom calls you to your test,
Mount the surging age's crest,
Fear no billow's blast!
Tack your sails to tempest's teeth,
Heed not how the waters seethe,
Stay the creaking mast!

Onward to the waiting port!
Justice' cannons from her fort
Shall acclaim your deed.
Men your rights must henceforth know,
Laws and usages must show,
Womanhood is freed!

Sisters, ye who cut and sew,
Ye who lowly bend and bow,
Through the hours long;
Ye who toil mid filth and foul,
Shuddering at your master's scowl,
Tell mankind your wrong.

Band together in your might,
Stand for honor, justice, right,
Unionize your strength!
Rouse the world to heed your wrongs,
Muster sympathetic throngs—
Triumph comes at length!

Why should ye for slavish wage,
Yield to insult, brutal rage,
Lest ye seek redress?
Why should ye with haggard face,
Shrink from threatening disgrace,
Hardships on ye press?

Masters would ye Russianize,
Here beneath Columbia's skies,
Despots' refugees?
Think ye gold can purchase peace,
Till your tyrannies increase,
And mankind agrees?

Think ye here to beat and bruise,
Girls who worthily refuse
To obey your rules?
Think ye justice here is dead,
Where the sons of freemen tread,
Reared in Freedom's schools?

Masters, stay your silly wrath,
Halt not them who seek the path
Liberty ordains!
This is rarest sight of years:—
Girls, despite their galling tears,
Smiting ancient chains!

Up from dens of slavery,
Shuffle off your lethargy,
Daughters of the light!
Slaves no more in Freedom's land,
Bravely for your purpose stand:
Woman's happier plight!

Strike, O Women, for your rights,
Lost in darkness of the nights,
Ignorance spread o'er earth!
Strike for honor of your lives,
Strike for womanhood that thrives,
Free from deadening dearth!

Strike for easement from your toils,
From the wrong your spirit soils,
From the curse that blights!
Strike for higher womanhood,
Strike for bolder sisterhood,
Struggling for their rights!

Halt not! Press your colors on,
Till beneath the world-wide sun,
Mankind shall acclaim,
Earth redeemed from rule of wrong,
Resonant with freedom's song,
In fair woman's name!

Everywhere the Shout of Triumph

By Carl D. Thompson

Sometimes the comrades grow discouraged. Sometimes the enemies of progress try to laugh at us and say, You are beaten; your movement is going to pieces. In nearly every Socialist paper of late some one writes to ask: What is the matter with the Socialist Party? As though there were anything very seriously wrong.

Now it seems to me this is not a dark day for us. To those who have eyes to see there is sunrise on the hills. To those who have ears to hear the bugles of the coming triumph are blowing on the peaks.

Look at England. Convulsed with the throes of a mighty political upheaval. And the Socialist forces just before the opening of the present campaign were strengthened by some of the greatest victories our comrades in Europe had even seen. What the immediate future has for us in England we can only wait with expectant hope and see.

At least three of our most effective American propagandists are at this moment campaigning there. They will soon return. And they will bring us something of the enthusiasm and something of the wisdom born of the battles there.

Look at Germany. The capitalist papers had just been telling us in their stereotyped imbecility of sweeping defeats of the Socialist movement in Europe and prophesying the early disappearance of this wicked fad. And now comes the real news.

In Berlin there were sixteen seats to be filled for the Prussian Landtag. *The Socialists captured all but two.* They had only eleven before. It is such a victory as has struck terror to the forces of reaction throughout Europe.

In Baden the Socialists gained eight seats, now holding twenty. In Saxony the Socialists had just finished celebrating their victory of a year or so ago when they elected for the first time one lone representative in the Landtag. Then this last fall's campaign came on. *The Socialists won twenty-four additional seats.* They now hold twenty-five out of a total of eighty-five.

The whole capitalistic press is wailing. The plutocracy is astounded.

To us it is wonderful, terrific, splendid. Every day some new shout of victory starts up somewhere.

The latest comes from Switzerland. Our critics have always told us that here is a nation where the reforms of the capitalist parties were so effective that Socialism would never get a hold.

Last week in the city of Berne the Socialists captured thirty-four seats in the city council out of a total of eighty. The radicals elected only thirty-three and the conservatives thirteen.

And as for America, let us not forget that our movement is young here yet. We are not entitled to such victories as these. We haven't invested a thousandth part of the energy, sacrifice, enthusiasm, wisdom and efficiency that our comrades in Europe have. And yet in spite of that our skies are full of promise.

We are learning. Experience is teaching us and disciplining our forces. Our trades unions are steadily becoming more radical and efficient. A thousand forces are knitting the workers together. Everywhere, the unions are facing the compulsion of independent political action. It is only a matter of time.

The United Mine Workers of America, one of the largest labor organizations in this country, if not in the world, is standing on the threshold of Socialism, facing inward. They are fraternizing with the Western Federation of Miners, which is already *committed* to Socialism.

The whole atmosphere of America is charged with Socialism. There is hardly a magazine that hasn't something about it. A few years ago we couldn't break into a magazine with a gattling gun.

Even the Outlook, which six months ago published Roosevelt's billingsgate against Socialism, is now running a quite remarkable series of articles on Industrial Democracy in Europe, by Frederick C. Howe. And he doesn't hesitate to give Socialism the credit due it for its part in the achievement.

Bob LaFollette is not a Socialist. But I think I have never heard a more telling arraignment of the capitalistic system than he gives in his chautauqua addresses. He and the insurgent movement are breaking through the terrible thickness of political prejudice and conceit that enslaves our people.

Ben Lindsey is not a socialist. But it is safe to say that he is reaching hundreds of thousands of people with his articles in Everybody's that the whole Socialist press would hardly reach. And a more terrific and complete exposure of the rotten fabric of capitalistic government could hardly be made.

At the theaters now the most popular plays are those which deal with the social problems. Some years ago I listened to the play, entitled, "A Poor Relation." It said nothing of Socialism, and yet I was stirred with the thought that the social conscience is at least reaching out for the hearts of the people from this play. Later came, "The Lion and the Mouse" and "The Daughters of Men." And then I rejoiced because Socialism was actually mentioned. True, it was not presented in the way we would like, but there was some satisfaction in knowing that it was mentioned. And finally, "The Servant in

the House," which has perhaps been one of the most popular plays on the stage, is a direct and evidently conscious effort to present Socialism in its most effective and persuasive form.

Even in the pulpit voices are being raised. I shall never forget the thrill of astonishment that came to me when, for the first time in my experience, speaking in one of the large and fashionable churches in one of our western cities, the pastor, a man who had held his position for a quarter of a century and still holds it, arose and said to his congregation, "The offering today, if the brother is willing, will go to the cause which he represents." A collection taken up in a church for the Social-Democratic Party—that was more than I had ever expected. But now it is no unusual thing at all to hear a sermon in which Socialism is defended outright—and that even in large and important churches.

The Chautauqua and lecture platform also has its voices that are appealing for social justice and stirring the conscience of the American people. It is surprising sometimes to find how many people in these walks of life are Socialists at heart and how much of its truth they mingle in their messages.

Everywhere a million teeth are eating into the bulwarks of capitalism. Everywhere a million voices are awakening the social conscience. Everywhere the faith in old parties is being undermined.

It only remains for us to make our party worthy of confidence; to show our program practical, our organization efficient and the future is ours.

It is a wonderful opportunity. It is safe to say no Socialist movement in the world has ever faced such a wonderful opportunity as that we face here in America at this hour.

And we are going to measure up to it. "In spite of rock and tempest roar; in spite of false lights on the shore—our faith triumphant o'er our fears" shall yet make our own American movement the greatest of them all.

The Survival of the Fittest

I heard a blasphemer in a fit of impatience cry aloud to an underling, "Come, hurry up there! you're slower than the Wrath of God!"

I wondered what he knew about the Wrath of God.

He uses the Name in his curses continually, as though God were a bludgeon to knock a day's work out of stupid wage-earners;—

The same Name that the Hebrews once feared to pronounce except in the Holy of Holies.

Yet perhaps this blasphemer knows more about the Wrath of God than I thought.

Perhaps he gets fore-hints of it now, and wishes it were even slower than his imprecation inferred.

He may try to imagine it a jagged lightning that will leap from savage clouds, or an earthquake-horror to swallow cities like morsels;

But at the jelly-weak core of his crass irreverence he knows the Wrath of God to be ominously nigh at hand.

In the hunted eyes of those he scourges with his oaths he beholds it.

In the money he rakes like a croupier from the gaming-table of his profitable business, he hears its jangling.

And in a world of beauty that he tramples like an oil-press to crush him suave ease, he dreads its still, small warning.

So it may be he cannot throttle what vestigial soul dwindles in him from groaning an "Amen!" to the ancient verdict,—

"For even thereafter as a man feareth, so is Thy displeasure".

And this is the man who fulfils the dominant ideal of the "survival of the fittest"!

This then is the quality of character that deserves to win!

What proof could be more convincing, that the game of business is in essence brutal and barbaric than to have a profane slave-driver the fittest to survive in it?

You who justify and palliate the carnage of industrial competition!—you alas, too often in the pulpits and pews of Christian churches!—

Will you set this blasphemer the Success, for a moment side by side in thought with Jesus the Failure, and see how far you have traveled from Love as your standard of worth?

—Eliot White.

A Golden Opportunity

I attended a very inspiring meeting in this city this week, a meeting exclusively for men. And their purpose—to help raise in this country in 1910 $2,000,000 for missions. This meeting was a part of a well organized, business-like "Laymen's Movement" to provide the means for the thousands of young missionary volunteers, men and women, who, in noble self-sacrifice, stand ready to go anywhere in this wide world to carry the saving message of Jesus to the people yet in moral darkness. A noble movement in which every sincere Christian is glad to have a share!

This magnificent movement should be an inspiration and an example to the Christian Socialists as to what can and ought to be done in our special field by organized, determined effort. *For we realize that to prepare souls for Heaven is only a part of the Christian work*: Christ's message demands of us that we actively see to it that "His Kingdom comes, His will be done, on earth as it is in Heaven," so that the "kingdoms of this world shall become the Kingdom of our Lord and of His Christ."

As Christian Socialists we realize the great value and importance of the spiritual work of the Church and of the Missionary movement; for we would have a sorry civilization without the Christ spirit of love, purity, brotherhood, service, and that divine Spirit that leads into all truth and keeps us in energising touch with the Father of Light and Righteousness.

Socialist Missionary Work

But we also realize that the conception of the complete Gospel of Christ *makes it necessary for us to preach the real physical kingdom of God here on earth*, thereby providing the social environment in which the spiritual life may be developed into its fullness and become universal.

We Christian Socialists believe we have found the real reason why the Church at home and the Missionary movements abroad are not making more rapid strides. In our judgment it is chiefly because we are undertaking the impossible task of serving both God and Mammon, of preaching and practicing at once the Golden Rule and the rule of gold, in spite of Christ's specific injunction to the contrary. After the sad experience of nearly two thousand years it is rapidly dawning on the Christian world that *it is utter folly to try to build a Kingdom of Love on a foundation of pure greed and selfishness*, such as the present social system; and, per contra, that if we believe in the Fatherhood of God, we must of necessity believe in a real Brotherhood of man, the Golden Rule against the rule of gold—pure Christian Socialism.

The Christian world has been waking up to these tremendous facts during the last few years as never before. Never before have the un-Christian fruits of the competitive social system manifested themselves so violently and universally! Never before has the field been riper for the cultivation of real Christian Brotherhood! Never before have so many servants of God in a given time recognized the full light and come out boldly for Christian Socialism as in the last few years. Bishops, ministers, professors, business men and laboring men are uniting to spread this greater, grander vision and teaching of Christ—this greatest and best Christian, missionary, humanitarian, charitable and business movement in the world to-day. And when we fully realize that this present stupid social system with all its suffering and oppression, vice and crime may be changed, in a comparatively short time, into a Christian social system of love and comfort, peace and happiness, provided all good people unite in this, *dare any Christian man stand by and fail to do his utmost to spread this new truth, and thus hasten the coming of God's Kingdom?*

We believe the Christian Church offers by far the best field for Socialist propaganda work, because (1), the Christian people already believe in the Kingdom of God, and need only be convinced that this kingdom involves the economic field as well as the spiritual; and, because, (2), in the Church we find an organization already prepared, the greatest in the world and world-wide. When we get this wonderful organization of the Church with its wide-spread missionary activity, its young people's organizations, the Y. M. C. A.'s, the Brotherhoods, the Men's Clubs, etc., fired with the zeal born of a real and full Gospel of Christ, the Millennium will soon be at hand. The fact that during the year of 1909 in Chicago alone, under the direction of the Christian Socialist Fellowship, thirty-two Christian Socialist addresses were made before churches, ministers' associations and men's clubs is proof sufficient that our Churches are eager to hear the full truth.

How to Get at It

Moreover, while the truth is urgent and the Churches are ready to hear it, we have at hand two very strong organizations ready to do great work in this special field as soon as the comrades realize the possibilities at hand and their duty to see that these means are used to their fullest capacity.

The first of these organizations, THE CHRISTIAN SOCIALIST, is already a powerful factor in the Socialist movement. It has converted to Socialism hosts of Christian leaders who in turn are passing on the good news to thousands of others. And when the Christian Socialists rise in their might and provide a sufficient working capital to meet its unlimited opportunities, we believe this efficient and rapidly growing paper will bring all Christian workers into one grand movement for the final success of our righteous Cause.

The second of these organizations, The Christian Socialist Fellowship, is already proving a very efficient field organization, supplementing the work of THE CHRISTIAN SOCIALIST, and bringing the Cause of Christian Socialism systematically, persistently and personally before the Church organizations. The possibilities before us through this organization are immeasurable. Our energetic General Secretary, Rev. Wm. A. Ward of St. Louis, cannot possibly meet the increasing calls for his services with his limited means. Moreover, he has organized a splendid staff of able Christian Socialist workers who are ready to carry this complete Gospel to a waiting people as soon as we are ready to provide the means.

And herein lies our Golden Opportunity. The harvest is ready! The laborers are waiting. It is for us who sincerely love God's cause and earnestly desire to see His Kingdom come to provide the necessary means to accomplish this great work. These efficient, self-sacrificing comrades at the head of these two great organizations cannot do their best work in organizing, speaking, writing and directing if they are compelled to go on carrying their offices and lugging heavy typewriters with them over the country in a weary attempt to carry on their great work and at the same time trying to earn their own salaries and to provide bread and butter for their families. For, be it remembered, that neither of these organizations are self-supporting at present. Nor did any of the $202,000,000 dividends paid in New York Jan. 1st this year reach these treasuries! And even if some profits or surplus should accrue in these organizations, it could not be used personally, as both organizations provide that every cent over and above necessary expenses must go for propaganda work.

Comrades, is it not therefore time for some earnest, systematic, business methods also in our work? *Are we really in earnest? Do we sincerely believe in our Cause? Do we truly want to see Christ's mission fulfilled—God's Kingdom established?*

When the 10,000 student volunteer missionaries said, "We are ready to go," the Christian laymen answered, "Here is $2,000,000!" When the leaders of our greater missionary movement say to us, "We are ready; will you help us carry on this great work?" *what will our answer be?*

We Must Sacrifice Too

We are not asking for $2,000,000, though if we had that amount we believe we could "turn the world upside down" within ten years. But in all justice, we ought to give to the work of these earnest comrades not one cent less than $100 each per month, so that they could give their entire time to their special work without worrying over financial matters. Dare we give less and feel that we have done our whole duty by these faithful comrades and our great cause? *Ten times this amount would tenfold increase the efficiency of their work, and proportionately hasten the time of the relief of our burdens and the burdens of the world in the kingdom come.*

Nor is this task impossible, nor even difficult. *Only fifty cents a week from one hundred comrades* will more than secure the amount desired. Surely there are more than one hundred comrades among the readers of the CHRISTIAN SOCIALIST who are able and willing to contribute this small amount towards the systematic spread of the truths of God's Kingdom! And, in spite of all the hard times, in view of the great possibilities right before us, in view of the cries of the suffering widows and children, in the sight of a loving Father and an Elder Brother whose work we are called to complete, I believe our Christian Socialist brethren will rise to their opportunity and do this now.

But we need not limit ourselves to this amount. The greater the amount, the sooner the end. *If we give as the Lord has prospered us we will succeed.* Many will prefer to give more, and doubtless many will need to, as some will give less. It would seem quite possible in our large group of workers to find twenty comrades who could give $10 per month; forty comrades who could give $5 per month; fifty comrades who could give $4 per month; one hundred who could pay $2 per month; or two hundred who could pay $1 per month. If we do this, comrades, a great work can be done for God and humanity.

Whatever we may feel that we can give, whether much or little, LET EVERYBODY GIVE SOMETHING faithfully and regularly to this general movement.

All the money that comes to the undersigned in response to this appeal will be divided equally between the CHRISTIAN SOCIALIST and the Christian Socialist Fellowship.

Let us begin at once, starting our pledge and first installment Feb. 1st. Send all pledges and remittances to the undersigned,

HARVEY P. MOYER, Treasurer C. S. F.
5408 Drexel Avenue, Chicago, Ill.

"Socialism appeals to all who are persecuted, to all who hunger and thirst after righteousness on this earth, without asking them what they think about heavenly affairs. In the eyes of Socialism the religious question is a private affair; an affair of the personal conscience. So there is nothing in the way of a Christian's joining the Socialist Party, with the certainty that his convictions will be absolutely respected."—Emil Vandervelde, Member of Belgian Parliament.

More Light Upon the Darkness at Spokane

Outlawry of Officials and Brutality of Police Condemned from the Atlantic to the Pacific

Leonard D. Abbott, associate editor of *Current Literature*, a great magazine of international circulation, published at New York, wrote the Mayor of Spokane, Wash., as follows:

"I have just read Elizabeth Flynn's account of her treatment in the Spokane jail. I know Elizabeth well. All of us who know her, love her. It may interest you to know that thousands of others here are reading Elizabeth's account of the way she has been treated in your jail. At a meeting in the Cooper Union to-night her stirring words will be read to thousands more. You are making Spokane a stench in the nostrils of honest people."

The sentiment expressed by Mr. Abbott is echoed from sea to sea. The City of Spokane now stands in black disgrace, "a stench in the nostrils of honest people" wherever the truth is known.

The mayor's weak plea that an ordinance was passed to prohibit speaking on the streets is in vain, because THE ORDINANCE ITSELF IS WHOLLY UNCONSTITUTIONAL AND HAS BEEN DECLARED SO BY THE LOCAL JUDGE, and to evade the constitution and the express ruling of the court the street speakers have been arrested UNDER A FALSE CHARGE OF "DISORDERLY CONDUCT," for which there was no foundation whatsoever.

Besides there was no "law" or "ordinance" under which a pretense of legality or justice could hide for the suppression of the Industrial Workers' paper, for the suppression of the Industrial Workers' hall meetings, for the closing of the Socialist hall, for the brutal beating of unresisting and defenseless prisoners and for the inhuman neglect of the prisoners, who were without fuel or blankets and especially of those who were sick.

And with reference to the infamous immorality of the Spokane jail—the word of Elizabeth Gurley Flynn will stand in the minds of millions of American people against the testimony of a hundred servile politicians. Miss Flynn is known and affectionately honored for her talents, virtues and courage by ten times more people than ever before heard of the mayor of Spokane, who is known now at large only because of his infamous mistreatment of law-abiding citizens standing upon their rights—like Judas for the betrayal of Christ, or Pilate for his cowardly consent to execute Him.

AND SOMETIME THE RULERS OF CITIES AND NATIONS WILL DISCOVER TO THEIR TERROR THAT CHRIST IS IN THE WORKING PEOPLE AND ALL HIS RIGHTS ARE THEIRS.

Defiance of Despots

The highest civic virtue lies in defying and opposing despotism. The vast majority of politicians today are corrupt and servile tools of capitalists, holding office by power of corruption, enriching themselves by betrayal of the people's interests, catering to the robbers of the working class. The revelations of venality in municipal politics from Boston, through New York, Philadelphia, Chicago and Denver, to San Francisco and Spokane have filled the common people with a measureless, healthy, hopeful CONTEMPT for mayors and others, who humbly serve the "business interests" and scorn the interests of the poor.

AND WE VENTURE THE "GUESS" THAT IF THE MAYOR OF SPOKANE HAD TRIED AS HARD TO SUPPRESS GAMBLING, PROSTITUTION, THE WHITE SLAVE TRAFFIC, ILLEGAL LIQUOR SELLING AND GRAFT AS HE HAS TO SUPPRESS FREE SPEECH, FREE ASSEMBLAGE AND A FREE PRESS, HE AND SPOKANE WOULD BE HONORABLY KNOWN INSTEAD OF INFAMOUS TO-DAY THROUGHOUT THE NATION. Is the mayor of Spokane guilty of the gigantic, damnable hypocrisy of pretending that his suppression of peaceable street meetings, hall meetings and a workingman's paper is inspired by a sacred regard for law, while graft, gambling and general infamy are winked at?

THE PEOPLE MUST RESIST TYRANNY. They must defend their rights of free press, free speech and free assemblage. ANY LAW THAT THE STATE OF WASHINGTON OR THE CITY OF SPOKANE MAY MAKE AGAINST THESE AMERICAN RIGHTS ARE UNCONSTITUTIONAL AND SHOULD BE VIOLATED AND OVERTHROWN.

Some years ago the writer of these lines was told by the mayor that Socialist speakers could not use the streets of Danville, Ill., without special permits. I replied that there was no law for such an outrageous proceeding. He said, "We will have an ordinance to that effect passed." Then walking close to "his honor" and looking him squarely in the eye, I said: "If you do, I promise you now that the City of Danville will board me in jail *when I am not speaking on the street* until that ordinance is broken to smithereens and repealed." No such ordinance was passed, at least while I was there, and we were no more molested. More than once I have spoken on the street in defiance of such infamous ordinances in other cities, yet I have not had the honor of being arrested (an honor I can get along quite comfortably without).

Denied freedom to meet on the streets, with their hall meetings and their papers suppressed, what can the people do but organize for war? FREE SPEECH, FREE ASSEMBLAGE AND FREE PRESS ARE THE SAFETY VALVES OF THE NATION. Without them bloody revolution is inevitable and essential. If Russian methods of government are adopted in America, Russian methods of resistance will surely follow.

Does the mayor of Spokane want that?

BUT IF THE MINISTERS AND OTHER PROMINENT AND REPUTABLE PEOPLE AT SPOKANE WOULD NOW INVESTIGATE THIS SITUATION THOROUGHLY AND THEN SPEAK OUT FEARLESSLY, THE TROUBLE AT SPOKANE WOULD SOON BE OVER, and yet if these ministers merely meet somewhere and "resolve," no one will care for what they say. Let them carefully investigate and then SAY WHAT THEY HONESTLY THINK JESUS WOULD SAY WERE HE NOW A CITIZEN OF SPOKANE. And let them not be influenced by wealth, position, power or their own fears, remembering that nearly all the wealth and power of Jerusalem was against Jesus when He was arrested for "sedition," *and that all His disciples forsook Him and fled.*

Police Brutality.

In replying to Leonard D. Abbott and others (for he admits that he has received similar letters from "many others"), the mayor of Spokane says:

"The conduct of the police in the enforcement of the law during the I. W. W. trouble has been most exemplary, under extreme provocation. They have made it their constant endeavor to be wholly within the law, and every citizen of Spokane is proud of the manner in which the police of this city dealt with the lawbreakers and with the entire situation."

The kind of conduct which the mayor considers "most exemplary" and of which he is so "proud," is revealed by the following affidavits. We have others of a similar character for which space is denied:

A Broken Jaw

"State of Washington, County of Spokane. ss:

"Henry Buchel, being first duly sworn on oath, deposes and says: I was arrested on the 9th day of November, 1909, while attempting to speak on the streets of the City of Spokane. I was thereafter taken to the police station, and after being booked at the booking window and while being taken through the door to the jail I was given a vicious push by one officer and was struck on both sides of my head as I passed through the gate into the jail. One blow fractured the left jaw bone in three places. It is impossible for me to say whether I was struck with a fist or with a club, as it was impossible for me to see; but I am of the impression that a club or knuckles were used. I was knocked into a dazed condition and was then taken into the sweat box without being given any medical attention. On the 10th day of November, 1909, I was taken to Fort Wright. I was kept at Fort Wright without any medical attention until the 12th day of November, when the United States army surgeon refused to allow me to remain longer without attention. He was given the opportunity of giving me medical attention and as the result of his objections I was taken to the Fort Wright hospital and was kept there until Dec. 2, 1909, at which time I was taken back to the Spokane jail and kept there until the following day, when I was put in the Spokane Emergency hospital and was kept there until the 8th day of December, 1909, when they put me back in the cell and kept me there until I was released on the 11th day of December, 1909.

"At the time of my arrest I made absolutely no resistance to the authorities, and the blows given me were without any cause or provocation whatsoever. I have never been charged with any crime of any kind or character under the laws of the United States, of the State of Washington or any other State.

"HENRY BUCHEL."

"Subscribed and sworn to before me this 20th day of December, 1909.

"FRED H. MOORE.
"Notary Public in and for the State of Washington, residing at Spokane."

Knocked Down and Kicked.

"State of Washington, County of Spokane. ss:

"H. C. Dutton, being first duly sworn on oath, deposes and says: That he was arrested on Nov. 9, 1909, at about the hour of 11 A. M., while speaking on the streets of the City of Spokane. After leaving the booking window and on his way to the jail he was brutally assaulted by three officers, whose names are unknown to the affiant.

"Affiant states that he was pushed and jammed up against a stone wall. He was knocked down and kicked and received a vicious blow on the right eye and his eye was in a serious condition for approximately four weeks, and his eye is just now recovering its normal strength and it is still weak and in the morning he finds that it runs with water.

"When affiant reached the jail his face was covered with blood and when the jailer asked him what was the trouble he told him that his condition was due to the 'law and order element' in the jail department, and then one of the officers came in and gave him a vicious push and jam into the sweat box without giving him an opportunity to clean himself. He was kept in the sweat box for a period of twelve hours. During all the time that he was in the sweat box the temperature was very high and there was from thirty to thirty-five men in the box all the time. The sweat box is a cell seven feet wide by ten feet long and with cement walls and ceiling and no ventilation.

"H. C. DUTTON."

"Subscribed and sworn to before me this 18th day of December, 1909.

"FRED H. MOORE,
"Notary Public in and for the State of Washington, residing at Spokane."
(Seal)

Assaulted by Three Police

"State of Washington, County of Spokane. ss:

"W. I. Fisher, being first duly sworn on oath, deposes and says: That I was arrested on the 10th day of November, 1909, at about the hour of 12:30 P. M. After being taken to the police station and being booked at the booking window, as I passed from the booking window through the room to the jail I was kicked by Officer William Shannon and knocked down and beaten by three other officers whose names are to me unknown. The knocked me down, kicked me and cracked or injured the ligaments of one of my floating ribs on my left side. This injury pained me for a period of about four weeks. As I was partially unconscious it was impossible for me to know whether or not they used anything other than their fists or not, as I was so knocked and dazed it was impossible for me to determine.

"W. I. FISHER.

"Subscribed and sworn to before me this 18th day of December, 1909.

"FRED H. MOORE,
"Notary Public in and for the State of Washington, residing at Spokane."
(Seal)

Report of Committee

The reorganized Socialist Party of Washington seems not to have been in general sympathy with the Industrial Workers of the World, being regarded by the United Wage Workers of Washington as rather a middle class organization, and its State Secretary and Committee confess that they were very doubtful, even suspicious, of the course of the I. W. W. at Spokane, yet when the Committee went to Spokane and investigated the following report resulted:

Socialist Headquarters, Everett, Wash., Dec. 27, 1909.

Official Report to the State Executive Committee of the Socialist Party of Washington by Its Committee Appointed to Investigate Conditions at Spokane:

Your Committee, selected by you to investigate conditions in Spokane relating to the free speech fight initiated by the I. W. W. of that city, submit the following report:

Arriving in Spokane, we interviewed many of the active workers of the Industrial organization, also officials and members of the Spokane branch of the Socialist Party, and we find that these organizations have worked in unison and are practically unanimous in the fight for restoring and maintaining free speech, free press and free assemblage in Spokane, fully realising that the working class must put aside all minor differences to accomplish this.

We also mingled with people of the working class in Spokane not affiliated with the revolutionary organizations, and we find among the unorganized about the same dissatisfaction as has been given publicity by the organizations. *Regardless of political and industrial affiliations the working class of Spokane desire that the fight be continued until the rights of free speech, free press and free assembly shall prevail in that city as elsewhere.*

Reports about the cruelties, brutalities and indecencies of the Spokane police may appear like exaggerations, and your committee confesses that two of its three members doubted the truth of these reports before coming to Spokane. *We have investigated and find that the worst is true, fully sustained by all manner of testimony and evidence,* and we hope that the Socialist press of the United States will continue to print the details of these outrages, as there is still much more that ought to be known throughout the country.

We have met I. W. W. prisoners that have been released the past few days from the old Franklin school building. *In our presence a civil war veteran said that the appearance of these men reminded him of Libby and Andersonville prisoners.* A railway man remarked of one of his kind who had just been released: "We used to call him fat; but just look at the room in his clothes now!"

We visited the Franklin school building, where we learned from official sources that the building had been abandoned for school purposes because of its unsanitary condition, although it was not explained why the conditions were considered good enough for the working class.

After a most painstaking investigation we feel justified in saying there is absolutely no ground for the claim that the I. W. W. provoked or attempted to provoke riot; but on the contrary, they were self-restrained, quiet and orderly—so much so that when the meddlesome trading class called upon the governor to send trained murderers (the militia) to the scene of the struggle he refused to grant the demand.

As a result of our investigation we wish especially to include the following:

1. The I. W. W.'s were driven from the streets with unnecessary rudeness and with open violence.
2. Cruel and unusual punishments were inflicted, contrary to the Constitution of the United States.
3. *While in jail the men were assaulted, beaten and injured, while the women were threatened with rape and grossly insulted in other ways.*
4. The trials were farces and the verdicts were travesties on every standard of justice
5. *The Industrial Worker (newspaper), property of the I. W. W., was confiscated by the police in defiance of law, without process of court.*
6. Their hall was invaded, a censorship establish-

ed and speakers were dragged to jail at the command of the censor.

7. An unknown man, not affiliated with the I. W. W., attended a meeting held in the hall. Uninvited this man made a brief speech, denouncing the Star Spangled Banner, after which the man disappeared from the meeting and has not been seen since. *However, this incident was at once made the excuse for further police outrage, and it is currently believed that this speaker was employed and sent to the meeting by the police.*

8. Finally, as a fitting climax to a series of outrages that would disgrace the Czar of Russia, the I. W. W. hall has been closed, although leased and rent paid to Jan. 1.

We believe that the Socialist Locals throughout the State should render all possible aid, to the end that free speech, free press and free assembly may be restored in Spokane.

Fraternally submitted by the Committee,

SETH S. CROSBY,	Mt. Vernon, Wash.
D. BURGESS,	Seattle, Wash.
W. H. WAYNICK,	Bellingham, Wash.

Remarkable Self-Control

From the letters, circulars, newspapers and clippings which we have received it appears that in the midst of all this outrageous and prolonged insult, assault, false arrest, brutal treatment in prison, sickness and hunger, the persecuted people have displayed the most astonishing self-control. Not a shot has been fired, not a stone thrown, not a blow struck and not a single effort at resistance has been made! "Led as lambs to the slaughter," like the Carpenter of Nazareth, they kept the peace. But as they live in a land whose government is pledged to human liberty and to Christian rule, they make their appeal to all honest, liberty-loving, just and patriotic people. Send all money for their help to Spokane Free Speech Defense, Box 985, Coeur d'Alene, Idaho.

WE URGE THE SPOKANE COMRADES TO APPEAL TO THE MINISTERS, TO EVERYONE SEPARATELY AND TO EVERY PREACHERS' ASSOCIATION. We believe there are many ministers there who would "CRY ALOUD AND SPARE NOT" if they knew the truth. THEY OUGHT TO HAVE FOUND IT OUT BEFORE NOW. But they have probably been grossly misled. THEY SHOULD BE "SHOWN" BEYOND DOUBT OR CAVIL. The preachers are needed in this fight for the freedom of the workers and they must be aroused.

"Sleeping dogs that cannot bark"—dare not bark, even at such a time as this! COMRADES, LET US WAKE THEM UP with the blistering words of social justice.

We honor the Labor and Socialist press which is condemning the Spokane infamy from the Atlantic to the Pacific. But of course the "eminently respectable" church press is silent. It is probably entirely ignorant of the struggle. It is too busy with other matters, largely pious platitudes and trivial denominational gossip to keep posted on the affairs of the working class to which its Lord belonged.

COMRADES! HOLD UP OUR HANDS! Give us the sinews of war that we may be able to arouse the sleeping church and its press, even though we must slash it to the bone with the Sword of Truth!

Sensation Among Cleveland Churches

Rev. Ehrgott, of the Baptist Church, and Rev. Davidson, of the Protestant Episcopal Church, Resign Their Pulpits on Account of Socialism

The conviction has long been growing in the mind of Rev. Albert Ehrgott of the Cedar Avenue Baptist Church, Cleveland, Ohio, that the full Christian Gospel includes the "Good News to the Poor" proclaimed by Socialism. "While he was musing the fire burned. Then spoke he with his tongue." Soon after that his official members also got afire and began to speak with their tongues ("other" than the "tongues of fire" at Pentecost) after the manner in which official members have always condemned the true prophets of the Church. Then the fire burned hotter from month to month until Rev. Ehrgott found it so unpleasantly warm that he concluded to move—since he could not very well "take water" enough to put out the fire!

Well, thank God that there are yet ministers of His who care more for truth and justice than for cash, more for the many than for the few, more for mercy and the salvation of the people than for their own ease and welfare.

We hope that Brother Ehrgott was duly patient and kindly toward his people, not unjustly expecting them to see from a few sermons what it took us all so long to understand, and that he exhausted every effort to preach the whole message of Christianity in tender love without harping harshly upon one string. It must have been so, for at a reception tendered him by ministers and others after his resignation high praises were bestowed upon him and the Church was severely criticised for its conduct.

Testimony of Brother Ministers

Rev. Alexander McGaffin, pastor of the Euclid Avenue Presbyterian Church, declared: "Mr. Ehrgott is one of the comparatively small number of men, not only in Cleveland but in the country at large, who have a grip on the great problem that the world is facing to-day, and he is not afraid to tell the truth. *And I tell you it will not go well with the person or the Church that takes a stand against the man who speaks the truth.*

"One of the great troubles with the Christian Church," continued Rev. McGaffin, "is its reluctance to take part in the discussion and solution of the great question of the race to-day—the social question, which, if not settled by evolution, must be settled by revolution."

Yes, and the only hope of peaceful evolution lies in the free, full and kindly discussion of this question in all its phases by the Church people themselves. We shall have peace if His professed followers will be true to the Prince of Peace in social and economic matters.

"Woe betide the man or people who lift a hand against the anointed of God," said Rev. H. F. Stillwell of the First Baptist Church. "A man does not enter the ministry because he wants to, he goes into the work of carrying the message of salvation to mankind because his soul hears the call, and fight against it as he will, he cannot resist it. One of the perils of the Church is the belief that the minister is only a hired man, paid so much by the year to do what he is told to do and to give what is wanted by his congregation. There is not money enough in Cleveland or in the world to pay me to do just what I am expected to do. No minister living can respect himself unless he takes his orders alone from headquarters, God, Who called him to the service and the work."

"I say amen to every word that has been said here," said Rev. W. B. Wallace, pastor of the East End Baptist Church. "Mr. Ehrgott is a kind man. If any of you would learn how to act to a man when in trouble, I can say to you, sit at Ehrgott's feet and learn. He is a cheery man and he is a clean man. If I were a layman, that one word would be foremost in recommending to me a minister, and this Church has had such a man as pastor for seven years. No finger can be pointed at Mr. Ehrgott's past life. I say to him that when he leaves this field he will surely find a larger and better one, for the Captain of the ship has his eye on the sailor."

Other speakers of the evening were Rev. J. H. Goldner, pastor of the Euclid Avenue Christian Church; Charles W. Shinn, representing the Sunday School Association, of which Mr. Ehrgott is missionary superintendent; and Miss Rathbun, home secretary of the Young Women's Christian Association of Cleveland, where for two years Mr. Ehrgott has once each week conducted a Bible class. Mrs. Miller, representing the women of the Church, also gave a brief talk of appreciation for the work of Mr. Ehrgott and his wife.

Has Not Lost Faith

Mr. Ehrgott responded as follows:

"Quoting from the Apostle Paul, 'I am what I am by the grace of Christ.' My going is so significant that I cannot let this occasion pass without some reference to words said from this pulpit, which, were the thing to do over again, I would say just as I did, but with the light of a deeper conviction, I would repeat them with tenfold emphasis.

"The social relationship of the Gospel of Christ to the whole of life needs to be emphasized. It is only the Gospel of Christ that can solve this great social problem. I want to refute the gossippy, silly, senseless word that has been passed about that I have fallen from the faith. God forbid that I should ever fall from His faith.

"I would see the world ruled by the Golden Rule, and not by the rule of gold. I thank God for the tears, and heartaches and sleepless nights I have had over the severence of this connection. A few dollar bills cannot cover the crevices made in my heart by what I have suffered here, or the payment to me of a balance of salary make me forget the bruises.

"I pray that you will accept the teaching of whoever succeeds me here, whether the truth as he presents it agrees with what you had believed before or not, and I prophesy that not this Church or any Church can stand unless it accepts the application of the truths of the Lord Jesus Christ in their progressive interpretation."

Mrs. Ehrgott closed the evening's program. "The truth is never beautiful," she said. "Peter shrank from it at the crucial moment. He realized that religion must not only save the individual, but save society, and in our effort to present this truth we met rebuff."

Rector Defies His Bishop

Rev. C. S. Davidson, rector of St. Mark's Protestant Episcopal Church, who had also been seriously studying social problems, was so much in sympathy with Rev. Ehrgott and so incensed at the manner in which the Cedar Avenue Baptist Church had treated him that he extended the courtesy of his pulpit for Rev. Ehrgott to express himself—without having obtained the consent of his bishop. When Bishop Leonard forbade Rev. Ehrgott speaking in St. Mark's Church, the rector thereof, feeling that an important principle was involved, defied the bishop and urged his friend Ehrgott to speak anyway, which he did. This caused such friction between the rector and the bishop that the rector resigned his charge.

Mr. Davidson declares that "the best expression of the truest theology is social progress. It not only makes men fit for heaven, but makes earth fit for men." He further says: "The Episcopal Church is powerful intellectually, financially and socially. There are those of us who cling to her in the hope that she may awaken to her great opportunity and become a spiritual power for the invincible unity of all who profess and call themselves Christians.

"If this hope is not realized, the other Protestant Churches will get together and without us move on. In that case the Episcopal Church will be split into three pieces. Part will go with the Protestants, part will form a new Church of its own, and part will go to the Catholic Church.

"The world to-day cares nothing for the things that keep Christendom divided. The world wants Christian fellowship on the basis of human need.

"Many churchmen are unable to understand the great yearning for unity among the rank and file of Christian people, that without this unity the Church will decay, that unity must be secured not upon the basis of authority, but of human need, and that unity secured by the application of Christ's teaching to the conditions of to-day will stand for the people rather than for power, for devotion rather than for dollars."

It is rumored that Revs. Davidson and Ehrgott contemplate starting a magazine which shall be devoted to the practical application of the Sermon on the Mount by a united Christian Church.

Who'll Bear the Cross To-Day?

We admire these ministers for the courage of conviction manifested, and hope they will not leave the ministry of their respective denominations, but will find other Churches where they may be more useful than ever. There are scores of Socialist ministers who would like to plunge into the open field for Socialism, if only there was money enough to keep them from want; but most of all the cause needs Socialist ministers who will stick to the regular ministry, and who, when "persecuted in one city" (more than they can bear) will "flee to another" and there make things interesting in the battle for social salvation.

May God bless all such preachers and their families in these hours of trial. Brethren, "bearing the cross" is soon to have more meaning in America than it had twenty years ago. Who is really willing to bear it for Christ's and humanity's sake, rather than to sacrifice the saving truth of Socialism? Truly these are the "times that try men's souls," sifting the worthless chaff from the golden grain.

Stay in the Churches, comrade ministers, and "raise the dead." You have a divine right to preach the Christian Social Revolution there. It is the Gospel they were founded on; and Christ, the Great Revolutionist, will be with you, if you are faithful.

The Chicago Daily Socialist

Everybody from Pittsburg west ought to take the *Chicago Daily Socialist*. Its terrific exposures of graft, its inspiring news of the Socialist movement throughout the world and its able editorials and contributed articles deserve support.

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From Personal Visit and Observation

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EDITOR
Rev. Edward Ellis Carr

CONTRIBUTING EDITORS
Rev. Eliot White.....New York City, N. Y.
Mr. Harvey P. Moyer.....Chicago, Illinois
Mr. Oscar F. Donaldson.....Webster City, Iowa
Rev. George Willis Cooke.....Boston, Massachusetts
Mr. George H. Strobell.....Newark, New Jersey
Prof. Edward J. Ward.....Rochester, N. Y.
Rev. Paul H. Castle.....Carterville, Illinois
Rev. J. Stitt Wilson.....Berkeley, California
Rev. W. B. Gallaher.....Danville, Illinois
Rev. Carl D. Thompson.....Milwaukee, Wisconsin

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Many orders came for the December 15 number after the forms were torn up and no more could be printed. We are sorry, but when a paper particularly strikes you, please order within a few days. Several thousand extra copies were printed of the January 15 issue, and they are going fast. It is a fine number. Hurry up if you want more.

The United States Census Bureau, 406 Rand-McNally Bldg., Chicago, is advertising for census-takers in eight different languages. The pay is good. Perhaps some of our readers who need work can get a job here, or in the town where they are located. Apply to your local Census Bureau at once for application blanks and full particulars.

The Christian Socialist Fellowship has cost the CHRISTIAN SOCIALIST thousands of dollars already, but we are glad to have its cause presented in our columns, for it is of boundless importance; and we urge everyone to help the Fellowship all he can. The donations sent to Comrade Moyer through his appeals in this paper will be divided equally between the Fellowship and the paper. All the money sent to the paper direct will be used as formerly to push the paper itself.

OVER FIVE HUNDRED THOUSAND COPIES OF THE CHRISTIAN SOCIALIST WERE CIRCULATED DURING THE YEAR 1909, more than three hundred thousand of which went to regular subscribers.

This is a larger year's work than we ever did before; and, considering the newness of the Christian Socialist movement in America and the peculiar difficulties and limitations under which we have labored, it is a great achievement.

YOU HAVE HAD A NOBLE PART IN THIS SUBLIME WORK if you have secured a single subscriber, distributed a bundle of papers or sent any money to help pay the bills, and you have a right to share our joy and pride in the year's work. It is yours as well as ours. "We are laborers together with God" in the grandest work of all human history.

AND WE HEARTILY THANK EVERY ONE who has helped in any way. May God bless you each and all.

Doubtless this year's work will be larger and better than ever. Let us all do our best to make it so. Will YOU do YOUR best?

Circumstances make it necessary for us to impress upon our readers as deeply and indelibly as we can the fact that it is their especial duty to "ROOT," WORK and SACRIFICE for the CHRISTIAN SOCIALIST this year, for the following reasons:

1. It is an unfortunate yet undeniable fact that the Christian world, chiefly because of the tirades against religion that have been made by certain writers and lecturers, both in Europe and America, has the idea that Socialism is essentially atheistic in its tendency and opposed to the Christian idea of a monogamous home. *And owing to said (so-called) Social. writings and lectures the Christian people are not greatly to blame for holding erroneous views concerning what the Socialist movement stands for in these important respects.* Therefore we must reach them with a paper that is both Socialist and Christian. Multitudes—millions of people—will listen to us in the name of Christ, with the Bible in our hands, who would turn away if we came in an anti-religious spirit. AND NO OTHER PAPER IN AMERICA CAN DO WHAT THE CHRISTIAN SOCIALIST IS DOING IN THIS RESPECT.

2. The (nominal) Christian element is so large, there are so many millions of American men and women who believe in God, in Christ and in the Bible, *and who would like to do the will of God and to see His kingdom on earth, if they only knew how,* that the work of the CHRISTIAN SOCIALIST is not only essential and vital, but stupendous and vast. WE MUST ATTEMPT FAR GREATER THINGS THIS YEAR, if we prove worthy. WE MUST SACRIFICE FOR THIS CAUSE AND THIS PAPER, if it is to be enabled to do its proper work.

3. The Christian field is the easiest and least expensive to cultivate in proportion to the harvest. The ministers and laymen of the Church are already largely prepared for our message, not only by the economic development, but by their life-long study of the teachings of Moses, the Prophets, Jesus and the Apostles—which are clearly revolutionary. "There is enough dynamite in the New Testament" (and the Old also) "to blow existing institutions to atoms." And when the CHRISTIAN SOCIALIST is carried to the church, like a spluttering torch in a powder magazine, the explosions are sure to begin; for it sets afire the powder and jars the dynamite of the Bible until real Christian people find their prejudice against Socialism blown up and discover in its place the startling truth that THEY MUST ACCEPT SOCIALISM OR REJECT THE BIBLE. Then the disturbance begins in the church to which they belong.

Comrades, it pays to send the CHRISTIAN SOCIALIST to church people. We must have their votes and influence before Socialism can triumph, because there are so many of them, and WE CAN WIN THEM—ARE WINNING THEM—WITH THE CHRISTIAN SOCIALIST.

4. Because there are as yet comparatively few Socialists who see the vast, vital importance of reaching religious people with the message of revolutionary Socialism and comparatively few Christians who are not Socialists that realize the need of such work, *the number of those who do realize the value of the* CHRISTIAN SOCIALIST *is therefore comparatively limited.* Almost any Socialist will admit the importance of the Appeal to Reason, the Chicago Daily Socialist or the New York Daily Call; but, from the nature of the case as the American movement is now, the number of those who realize the extreme need of such a paper as the CHRISTIAN SOCIALIST is small; therefore, THOSE WHO DO REALIZE THE IMPORTANCE OF THE CHRISTIAN SOCIALIST SHOULD CONCENTRATE THEIR EFFORTS AND THEIR SELF-SACRIFICE UPON IT. This is the only way to make up for the neglect of others.

Comrade, brother, sister, DO YOUR FULL DUTY BY THIS PAPER AND THE FELLOWSHIP THIS YEAR—AND BEGIN NOW.

We have struggled hard and long. The paper and the cause deserve your liberal, devoted support. WHAT WILL YOU DO?

The Christian Socialist Fellowship stands for both Socialism and Christianity.

The Cleveland Idea

BY REV. WM. A. WARD.

Consumers in Cleveland have found an answer to the question, "When prices are forced so high that the working people with their small wages cannot buy food, what shall they do?" The answer is very simple. DON'T EAT. Why have we not thought of this before?

It seems that as prices rose higher and higher, the poor people in Cleveland, becoming dissatisfied, became desperate and resolved to do something. Then someone discovered this brilliant idea—STOP EATING.

The Cleveland folk should be reminded that flour, sugar, butter, milk, clothing, shoes—all the necessities of life are sold at similar profits. Strange to say, they have not yet carried their idea into complete effect, having applied it only to meat. If their course is the right one to pursue and they are consistent, they should stop eating entirely, stop buying coal, clothing, shoes! Really, if they are in earnest, it is alarming. Perhaps they will become aerophytes.

Investigation revealed the fact that the high prices of meats were not the result of natural causes and were not necessary, except to give the retail dealer a profit of 43 per cent and the packer a profit of 23 per cent, after giving the farmer fair prices.

This all comes out of the pocket of the man who eats. He pays the cost of raising the live stock and a profit; pays the buyer for loading and shipping it and a profit; pays the packer the cost of packing and 23 per cent profit; pays the retailer for the cost of retailing and 43 per cent profit. It is evident that someone or several is robbing him. So he fasts.

But what will he do about other articles? In 1891 milk sold for 5c per quart. It is now 8 and 10c. Potatoes in 1893 were 65c, now they are $1.00. Flour in 1893 was $4.50; it is now $6.75. Butter used to sell for from 12c to 22c. It is now 30 to 48c.

It is known by those who have informed themselves as to the facts that with the introduction of machinery, improved methods and the processes of combination, organization and trustification, it is now possible to produce practically everything that we use at much less cost than in former years. Yet prices remain stationary or are, in the case of the necessities, steadily forced higher.

If we stop buying meat for a while, it will have no permanent effect upon prices, we shall punish the innocent, and the guilty will go free. Farmers and stock-raisers may suffer loss, drivers and clerks may lose their jobs, but the packers and dealers may laugh, for they can stand the loss. Even if prices are reduced a few cents, it will be easy to put them up where they were before as soon as the people get tired of fasting and begin buying again.

The only possible good that this strike can lead to is, through popular agitation and clamor, to force a really vital issue before the nation and its lawmakers and to give the Socialists an opportunity to analyze the problem and point out the real cause of high prices and the remedy.

How ridiculous this total abstinence looks when the real solution of the problem is so easily found.

When Mr. Taft was asked what a man should do when he is out of work and without money and food, he replied: "God knows." I suppose the persons who are responsible for this "no meat" idea would answer it by saying, "Starve." But the Socialist says, we *will* eat meat, we *will* wear shoes, we *will* burn coal and we will *not* pay a profit of 43 per cent on these necessities. We will *own our own means of production and distribution*, pack our own meat, make our own shoes, clothing, furniture and flour in industries owned by the people and operated for the benefit of the people. We will abolish profit entirely, own all the machinery of production and buy the things we need at the cost of producing and placing them in our hands. This is Socialism, and it is the only solution. It is practicable. It is right.

To give to a few the privilege of owning the properties and industries which the people are dependent upon, and to make several profits on every article the worker produces and the consumer buys, and then attempt, at a tremendous cost to the nation, the employing an army of inspectors, experts, detectives and lawyers to watch every move they make to prevent our being poisoned, cheated and robbed, and to prosecute their innumerable crimes at an additional expense, is the most foolish and futile course that could be adopted. We pay for it all, the situation remains the same and the plundering of the nation goes merrily on. The government admits that its former attempts to prosecute the packers failed. Meat inspection is a failure. So long as these things are privately owned and managed for profit, we cannot prevent combinations and understandings in one for or another. Anyway, combination and co-operation are a natural and inevitable development and only need to be in the interest and control of the people through public ownership and democratic management with profits eliminated to become the greatest blessing in industrial history. These things belong to the people, who are dependent upon them, not to private individuals or corporations, and the people should own and get the benefits of them. Under public ownership and a system of commerce and industry for service, not for profit, there could be no abnormal prices or exorbitant profits. Here is a solution that solves the problem. If something should be done, this is the thing.

Let us not fast because we are robbed. Let us STOP THE ROBBING BUSINESS—the system of private ownership and profit, AND FEAST.

COMMENTS AND CRITICISMS

We are beginning to think that the comments on the Sex articles are as important as the main discussion. It is a live subject. All criticisms and comments are welcome. We will print all there is room for.

Appreciated Prayers

St. John's Rectory, Lancaster, Pa., Jan. 3, 1910.

MY DEAR COMRADE CARR:

I am moved strongly to write you on the opening of the new year to express my deep sense of satisfaction at the whole spirit of your paper and your articles. More than half the joy of my Christian faith is based on the social hope you represent.

Amid the peculiar intellectual conditions of this Pennsylvania town it is useless for me to preach Socialism aggressively; but I have read papers on Socialism before the societies of men to which I belong and ministerial associations, even made addresses before Masonic lodges—and I have voted the ticket—but the only road to travel is the awakening educational process which you represent.

So strong is my gratitude for the work you are doing that, before the altar at solemn Eucharists, I send up, from time to time, petitions to the All Father of Life and Love and Brotherhood that He would bestow upon you ever larger and larger measures of wisdom, power, leadership and success. I trust that some reflex waves of that intent on the short way around by the "high road" may gladden and strengthen your heart. Dare to be a "prophet," like Amos of old—with the ghostly burning fire of the New Light found in Christ both Victim and Victor.

May God bless you in all things.

(REV.) GEORGE I. BROWNE.

An "Atheist" Helped

"A copy of your paper was sent me by the sub-editor of the *Christian Commonwealth*. The article, 'Socialism and Sex,' has altered all my existing ideals and made an ideal to strive for far higher, nobler and grander, even though I am a professed atheistic public lecturer."—Wilfred Spink, Leeds, England.

We welcome our British comrade to the CHRISTIAN SOCIALIST circle of readers, and may God bless him richly and reveal Himself to him.

Phew! Something's Burning!

Yanceyville, N. C., Jan. 6, 1910.

EDITOR CHRISTIAN SOCIALIST:

I have hitherto admired your paper so much and have distributed so many copies of it that I am constrained to say a word in regard to your marvelous articles on "Socialism and Sex," recently published. Doubtless you have some truth with you in this "frank" discussion, but don't get the idea that everybody agrees with you.

Have you had many letters from women commending those articles? I want to tell you very frankly that a family newspaper is not the place to discuss this question in the way in which you are discussing it. I would like from pure curiosity to know just the lengths you would go were there no "bounds set by prudery." Thank heaven, say I, for "prudery," if it has restrained you any! I don't like to even imagine what more you could put into a public newspaper.

I believe a discussion of these things very suitable in books set apart for that purpose, and in view of the influence of such books as Carpenter's "Love's Coming of Age" (which, by the way, is published by Socialists as a Socialist book), I think your arguments might do, if toned down a little; but you have made a great mistake in selecting a supposedly Christian paper in which to air these views.

You are not altogether right, either. There are other things of God's creating worth living for besides the sex principle. It is important, but it is not almighty.

I am a married woman and a grandmother. I love my husband and my family with intense devotion. I know as well as you do what is suitable reading for the family circle, and I say you have done yourself and Socialism an injury that can never be righted or annulled.

Of course you will call this prudery, but that does not make it so.

I will simply repeat that while questions of sex may be necessary to be discussed, a general family newspaper, such as the CHRISTIAN SOCIALIST, is not the place in which to discuss these questions. I would like to know if I am the only "prude" in the United States. If you are not afraid to print this, do so, and let us hear from some of the "sistering."

Of course you will laugh at this and declare I am an old fogy, but that doesn't alter the fact that I am right and you are wrong, nor that you have injured the cause.

A very much disappointed woman.

Mrs. B. M. Pollock.

It is a pleasure even to be "roasted" by such a blessed woman, especially in a manner so charmingly spontaneous, earnest, pious and *sizzling hot!* It reminds a fellow of old times with his own mother and her warm and strenuous slipper!

From the above letter one could almost paint the dear old writer's protrait, and admire and love it for its innocence, modesty, moral courage and intellectual independence in the midst of a sheltered environment.

We are glad to note that Mother Pollock (in paragraphs three and six) recognizes the need of discussing the subject of sex, and does not seem to take exception to our manner of handling it, but rather objects to such a frank discussion of this subject in the CHRISTIAN SOCIALIST, which she designates as a "family newspaper." *But the* CHRISTIAN SOCIALIST *makes no pretense of being a "family newspaper."* It is a *special propaganda organ* devoted to a *special phase* of a great *special movement.* And in view of the facts that *capitalism is destroying the home* and poisoning the race with the brothel, that *Socialism is accused of favoring "free-love" and the destruction of the home,* that *Christian Socialism is declared impossible and absurd* because (they say) Socialism aims to destroy the home, because *Christian Socialism must not shirk its responsibilities* but face the moral and economic issues involved in the vital question of sex, and because *the articles are being read by tens of thousands of people who will never see the book* and thus the truth is being more widely scattered, we believe that the CHRISTIAN SOCIALIST is exactly the place for the discussion of these things.

And it seems to us that any one who objects to such papers lying on the family table surely ought, in consistency, to keep the family Bible hid in the darkest corner under the parental bedstead lest the children might read "improper" things in it!

With reference to letters from women. Only three women have written to condemn the sex articles, the other two because they misunderstood the author to advocate purity for woman and libertinism for men, and to be in favor of the brothel! How they could have so misunderstood the articles, we cannot see. They are the only ones that seem to have got that idea. But the next installments of the articles will make such misunderstandings forever after impossible. Of course, one cannot present the whole argument of a book in the earlier chapters. Other women have written heartily commending the articles throughout.

Mrs. Pollock says: "You are not altogether right, either. There are things of God's creating worth living for besides the sex principle. It is important, but not almighty."

Yes, indeed, that is true; but let us see if the sex principle has not been well nigh "almighty" in our dear critic's case:

As a HUMAN BEING she could never have had an existence without the sex principle, therefore, it was "almighty" as her "start in life!" As a DAUGHTER, the sex princple blessed her with the love, protection and care of parents or other relatives or friends. And every beautiful, precious, holy memory of her girlhood at home and the blessings that crowned her youth were derived from her relations to parents, brothers and sisters, or other relatives and friends, *who belonged to her by the ties of kin, or sex.* Her playthings (dolls), training, most intimate associates, clothes and customs as a girl were controlled by the "almighty" sex principle.

As a LOVER and a WIFE her whole being was dominated by this. For years she dreamed of the "golden Knight" that was to come to her out of the mysterious unknown; and whether he came in farmer's home-spun, mechanic's garb, or the nattier clothes of a young business or professional man, she loved him, desired him and wedded him *because the sex principle in her was supreme!* And during the years of precious intimacy with the chosen of her heart, during the toils, trials, joys, sorrows, pains and disappointments of a HOME-MAKER's life, she was a prisoner and a slave of love. The sex principle ruled her life and work.

As a MOTHER she found satisfaction of her hope, her love, her pride in the priceless fruits of righteous marriage. Her toils, her cares, her delights, her hopes, her fears, all centered around the children. As a GRANDMOTHER she is still twined about and closed in by the power of this love. And even the SOCIAL LIFE AND ENVIRONMENT she enjoys are the direct results of the sex relations of herself and others.

HAIL, FELLOW MORTAL, DAUGHTER, LOVER, WIFE, MOTHER, HOME-MAKER, GRANDMOTHER, NEIGHBOR! Blessings on you forever! *And if some power should deprive you of all that the sex principle has meant to you, what would there be left?* You would be neighborless, homeless, childless, husbandless, parentless, lifeless! Directly and indirectly the sex principle claims our lives, our time, our talents, our toils, our plans, our associations, our joys, our hopes, our fears, our very faith in God!

Yes, indeed; the sex principle is "important," if not "almighty!" Then should it not be thoroughly understood by all? And is it really "improper" to discuss it frankly even in "a family paper?" *Ignorance alone curses the race,* especially ignorance of these most vital matters, and we believe that they are sufficiently holy and proper to be frankly discussed in the open courts of heaven!

We are also glad to note that our fierce (?) grandmotherly critic is going to read the book when it comes out, for she says: "I would like *from pure curiosity* to know just the lengths you would go were there no 'bounds set by prudery.'" This reminds us of a dear old grandfather in our immediate neighborhood, with long hair as white as snow, whose consort has been in heaven for many a year, and of a sweet, innocent and lovely old grandmother in another home a few blocks away, whose husband died nearly thirty years ago, both of whom, in spite of some murmuring, always manifest their youthful (?) interest in these sex articles by reading them first when the paper comes—and woe be it if any one mislays the paper before they have finished these articles! And if grandparents are thus interested, we feel sure that younger people must be also! Yes, we hope there will be at least several thousand people who will be curious to see the book. And we trust they will not be disappointed.

A Jewel Indeed

Pomona, Mo., Jan. 21, 1910.

DEAR BRO. CARR:

Since reading the CHRISTIAN SOCIALIST, and especially your worthy articles on Socialism and Sex, I wish to offer you my congratulations and extend to you my right hand of fellowship.

With many wishes for your success and happiness I beg to remain forever a friend to truth and humanity.

Mrs. Mary A. Jewell.

Your articles on Socialism and Sex are simply fine. I enjoy every line of them. In my opinion they are true—and the truth in them is very much needed, both by Christians and Socialists.—(Rev.) Wm. A. Prosser, McKees Rocks, Pa.

"Your article on 'Socialism and Sex' is great. I want the book as soon as it is out. At last one finds some original ideas on sex. I think in proclaiming the family as the social unit you have made a great discovery."—J. Holler, Gilroy, Calif.

A Priest's Comment

Lewiston, Me., Dec. 2, 1909.

DEAR SIR: Let me tell you how much I was interested by your splendid and so competent article on Socialism and Sex in your issue of November 15. (The first installment.)

Few modern sociologists have met the physiological and psychological standpoint of the sociology of sex analyzed and explained with so much exactness and affording more light and convincing proofs against polygamy and free love. It is quite up to date, nowadays, to object to a Socialist that his doctrine is this of free love, or any other absurdity. *You wrote an unparalleled vindication of Socialism against such a so easy said fallacy;* and the quotation of your article will prove to be the best reply to the uninformed flock of opponents of Socialism.

Yet I picked out one or two lines with which I could never agree, and as I would never question your sincerity and the spirit of truth and justice on which the work of your paper is based, I should say, then, that you quoted a bad and unjustified rumor rather than that you wantd to attack the most ancient of all Christian churches. Here is the sentence I object to: "The feudal lord claimed the privilege of the first night with the bride of his serf, and the infamy was sanctioned by the bishop of an 'infallible' church."

That the infamy might have existed in those supposed dark ages, when brutal force was the only acknowledged law nearly everywhere, may be true; but that the bishops of an "infallible" church yielded to such an infamy, I emphaticaly deny. Please remember that those you call now lords were then nothing but rough soldiers, unscrupulously devoted to the fulfillment of the meanest instincts, such as the shedding of the blood of their closest relatives or as carrying away on their chargers any women that they could catch and keep safe behind their dungeon's thick walls. So the chief ministry of the bishops of that time was to bring about more kindness, decency and moral sense in those warrior's souls; and for these kind deeds they were often repaid by persecution and death. The abolishment of "servage" was as much of a revolution as would be, today, the prohibition of banking investments by the church; then the same bishops, who, during the feudal period, strove so earnestly to free the people from arbitrary oppression, were the only champions who faced the huge stronghold of the existing tyranny, by promoting unions called "Communes" to secure the people's rights against the unlimited privileges of the lords. Every unprejudiced historian would admit the fact, but I should say more: I state that no writing from any Catholic authority in that time could be found indulging in such a shame as the above related. A bishop, even in those ages of universal oppression, teaching or permitting such an immorality, would not have belonged any longer to this church, because to part with her doctrine is to break away from her. Now, I think I have said enough to throw light upon the question. I could with no more difficulty establish in the same way that infallibility of the church does not mean infallibility of any of her members outside of the Pope, nor that the degradation of an individual does not affect the morality of a society to which he belongs; but it would be out of place and of no avail to the purpose of Christian Socialism. My intention in the present case is simply to avoid all misunderstanding.

Would you kindly insert these few lines to rectify what I consider an oversight on your part that might cause hard feelings among some of your readers.

Yours truly,

(Rev.) Inn. Cauchois, O. P.

We appreciate very much the beautiful spirit of the above letter and its loyalty both to the Catholic Church and to Socialism. We shall heed the suggestion to leave out of our book the expression concerning the "infallible church," though we must condemn Churchmen that did endorse and even practice the "first night" infamy. Father Cauchois is right in distinguishing between individual sinners and the Church itself—even though the sinner were the pope himself. NEVERTHELESS THE CHURCH THAT BRANDS THE SOCIALIST MOVEMENT WITH THE CHARGE OF FREE LOVE MUST EXPECT THE MOST RELENTLESS SEARCHING OF HER OWN HISTORY, AND ESPECIALLY OF HER PRESENT-DAY PRIESTS, FOR SIGNS OF PRACTICING FREE-LOVE WHILE DENYING IT IN THEORY. The Catholic priests and editors in general are very foolishly and recklessly forcing a comparison between their present and past morals and the morals of Socialists—*and the Socialists stand ready for the test!* Father Cauchois must continue to be charitable and not blame us too much if we make these foolish editors and priests sick of their slanders against Socialism. Priests like Father Cauchois are the hope of the Catholic Church. If she heeds their voice she will come through the fires of revolution purer and stronger than ever, If she does not heed their voice—JUDGMENT MUST BEGIN AT THE HOUSE OF GOD in Rome and America, as well as at Laodicea.

Christianity and Socialism

Sunbury, Pa., Dec. 17, 1909.

MY DEAR SIR AND BROTHER: In your chapter "Socialism and Sex," published in THE CHRISTIAN SOCIALIST Dec. 15, you say many true things—truths that ought to be known. You build up a strong argument for Socialism which, according to your mind, will cure all earth's moral maladies. No doubt your conception of Socialism has many elements in it which are not in my conception. In my judgment Christianity will do what you say Socialism will do for the race. Your idea of Socialism may be very similar to my idea of Christianity. When reading your enthusiastic and optimistic recommendation of Socialism as the remedy for all wrongs and evils I was reminded of an essay written by Hawthorne, I presume sixty years ago, entitled "Earth's Holocaust." You will find it in the "Mosses from an Old Manse." A dark complexioned personage, witnessing the great fire which was burning up everything that would tempt or wrong humanity, remarked: "There is one thing that these wiseacres have forgotten to throw into the fire, and without which all the rest of the conflagration is just nothing at all. * * * 'What may that be?' eagerly demanded the last murderer. What but the human heart itself. * * * And, unless they hit upon some method of purifying that foul cavern, forth from it will reissue all shapes of wrong and misery—the same old shapes or worse ones—which they have taken such vast deal of trouble to consume to ashes."

I claim that Christianity has the only remedy for the heart—the blood of Christ—or the purity and humility and unselfishness which a living faith in Christ will produce. Very respectfully submitted,

Geo. M. Glenn.

It really looks as if Brother Glenn is leaning too heavily upon the judgment of the "dark complexioned personage" of "Earth's Holocaust." The devil, who is the original and prince of liars, has ever

sought to *debase* human nature by falsehood and crushing environment, rather than to *redeem* human nature by truth and helpful environment. Thus he prevents men from trying to "destroy the works of the devil" and deliver themselves.

The method of individual salvation has had thousands of years of trial, and has signally failed, because the life and ethics of Christianity are incompatible with the competitive system of graft and tyranny. *When "Christian" people once seriously undertake to put Christ's teachings into general practice in business and government they will find that their task is identical with the task of the Socialists on the economic and political fields.* AND UNTIL THEY DO SERIOUSLY AND GENERALLY UNDERTAKE TO PUT CHRIST'S TEACHINGS INTO PRACTICE IN ECONOMIC AND POLITICAL SYSTEMS THERE IS NO USE AT ALL OF THEIR POSING AS FOLLOWERS OF JESUS. The world at large has lost faith and interest in those who profess Christianity, because their profession is not backed up by the deeds of moral and economic revolution that Christ and His apostles preached.

After the profit system is dead and co-operation is established there will be tenfold more chance to purify the heart by spiritual forces. There is small success at it now.

Yet it is probable from the tone of Brother Glenn's letter that his idea of practical Christianity and our idea of practical Socialism are much the same.

"I'll stand by Him—the Hero of the Cross."

The life of Christianity can never freely and fairly express itself under competition. It must seek co-operation in general, and Socialism is the *method* and *form* in which Christianity must express itself in human society or fail. (See in the Editor's "Program of Christian Socialism for Churches." 10c per dozen.)

One of the Best

Williams, Cal., Dec. 24, 1909.

DEAR COMRADE CARR:

I have just finished reading your article on Socialism and Sex in the issue of Dec. 15, and I must say it is by far one of the very best things I have ever read on this particular phase of the sex question. The movement and the world at large cannot spare you. You are certainly one of God's anointed ones. I hope that He may spare you long, to work with love in this world of sorrow and that you may be met in the next condition of life with that old Biblical greeting: "Well done, thou good and faithful servant."

I look upon the CHRISTIAN SOCIALIST as the best in our literature. Everyone that I have sent it to, or that I hand it out to, is won. My advice to all who take it is to shell out 50 cents and send it to some friend and then go on his way rejoicing, with the knowledge that the CHRISTIAN SOCIALIST will do the work for good. Yours,

B. McKiernan.

P. S.—I am not a church member.

Walla Walla, Wash., Dec. 23, 1909.

DEAR SIR AND BROTHER:

I have read with great interest and admiration the fifth chapter of your discussion of Socialism and Sex in the CHRISTIAN SOCIALIST.. It is an eloquent and clear-headed plea, the best I have read. I am not yet a Socialist. But I am progressing as fast as I get under the true meaning of Socialism. Certainly our present system is all wrong.

As you invite suggestion, I suggest the modifying of a part of the fifth paragraph to read, "to make all rich without TOO much toil." It is not toil that hurts and degrades. It is too much toil that stifles and throttles our humanity.. Yours for a saved humanity,

(Rev.) S. G. Fisher.

The Editor says Amen.

"I consider 'Socialism and Sex' a masterpiece, and wish that every man, woman and child could read the articles."—H. B. Porter, 388 Main St., Bridgeport, Conn.

"Please send me a bundle of the last edition 'Socialism and Sex.' It is the finest article I have read for a long time."—Adam Hummel, Thomaston, Conn.

"I am sure that every one should read such articles as the one by Comrade Carr in the last number. It would go a long way towards the settlement of the vexing marital question."—W. P. Bickley, Farmersville, Tex.

"Send me 100 copies of the Nov. 15 issue. It is the most intelligent and easy to understand article I have ever read, and I hope you will give us some more."—Fred M. Volle, Condon, Ore.

The Naked Truth

DEAR COMRADE: With your permission I would say that I consider it a mistake if you (in your book) give the picture of the monk and the glorious *"naked"* woman. Leave out the word "naked." Why not consider it enough to say glorious, beautiful or charming, and not mar your splendid argument.

In my opinion the average man will consider a woman more charming in proper dress or "bridal gown" than he would *"naked"* Even wild tribes cover their sexual organs with some fig leaves, palm leaves or furs. The word naked would make the book about unfit for school children to read.

We all think a lawn covered with grass more beautiful than the naked ground left after the building of a house; the garden of flowers nicer than a bare patch of ground; the waving grain field more attractive than a plowed field; the trees, with leaves and fruit look better than bare trees. Otherwise your article is a true picture of sexual conditions. Happy New Year to you.

We think this earnest comrade's objection quite far-fetched and untrue. (1.) We did not originate the picture. The painting actually exists *and teaches a lesson that the Catholic Church and all peoples must learn.* (2.) God made the man and his wife naked, and *when innocent* they are not ashamed. (3.) At times of such "temptation," or "divine impulse" (whichever horn of the dilemma one takes), men do not think of clothes. (4.) Wild tribes do not begin to wear clothes for reasons of "modesty," but for adornment or protection against the weather. And sexual virtue among primitive peoples in no wise depends upon concealment. *Even yet, clothes do not produce chastity.* (5.) Our book is not intended for children, yet no child is polluted by *Dore's* Eve. (6.) The Comparison of female "beauty unadorned, adorned the most" with a clay-covered lawn, a naked garden or field, and a leafless tree, is pretty bare, if not actually raw. And no man with his heart aglow toward womankind will for a moment accept the comparison. Let not false modesty render us ridiculous. There is nothing more beautiful, noble and virtue-inspiring than the naked human form when viewed with a pure heart.

Some Terrible Truths

Rev. C. B. Bliss of Hampden, Mass., writes: "You hardly give credit to the power of the real Christian life when you talk of men's passions being certain to break over any bounds of restraint. Is not a genuine Christian life an absolute guarantee of purity in any man or woman, of resistance to any form of action which the individual is led to believe contrary to God's will? And you will not find many men or women in Chicago who will deny that social improprieties are contrary to the dictates of the modern conscience."

Alas! Alas! that such noble sentiments should seem in our monstrous "civilization" so high out of reach of the average man!

In order that he may be fairly understood, the editor begs to confess that he devoutly believes in "the power of the Christian life"—the Holy Spirit of God, and believes in conviction, repentance, conversion and entire sanctification on earth as divine works of grace; but he knows comparatively few who give evidence of entire sanctification, and he does not expect to see the majority of men and women attain and keep that happy state of grace *while they permit the profit system—Mammon's kingdom, to endure.* Many pure and blessed things will *follow* the overthrow of Mammon's reign which cannot possibly *precede* it.

And just how much the editor does believe in purity and the knightly struggle for it, and how highly he reveres those who possess this holy grail, will appear in the next two installments of our articles.

But there are SOME TERRIBLE TRUTHS that we meant to reserve for the fuller discussion of the book, which, owing to the astonishing innocence of several of our readers, might as well be touched upon briefly now.

The general testimony of physicians, particularly specialists, and of men who have grown up and lived in the atmosphere common to American boys and men, is to this effect: In spite of "the dictates of the modern conscience" *not one man in ten approaches the marriage altar free from guilt* of fornication, and the proportion of those who have been free from masturbation is very much less. This is *pitiful, horrible;* but it is not the worst, for multitudes of women are involved in the same guilt or misfortune. And even that is not the worst; for the physicians declare that *ninety per cent of the men of America are or have been affected with some venereal disease,* which not only afflicts them but often curses their innocent wives and children with its frightful contagion and heritage. *And if these estimates are even approximately correct they include by far the larger number of the men who profess Christianity and belong to Church!*

And those who do abstain from actual deeds of evil keep themselves pure at the expense of constant pain, struggle and prayer incredible to many.

The tremendous fact which we tried to impress in the Dec. 15 issue is that *there is a force in human life strong as the power of gravity,* which God wills shall have fair play—a force which cannot be indefinitely repressed by ecclesiastical restrictions, the hopeless general poverty of capitalism, the fear of dread diseases, nor the dictates of conscience. This force cannot be ignored—pious platitudes will not beat it down. It is tremendous, insistent, terrible as the stomach-hunger of a starving race! It must be reckoned with. *God wills that men and women shall have full, free opportunity to marry,* and any system that forbids or prevents marriage will surely be swept away!

We recognize the fact that there are a few men either abnormally lacking in sex impulse or extraordinarily filled with the Spirit of Holiness who keep themselves free from fault while out of wedlock. But, with all the aids of science, religion and conscience, the exceeding smallness of the number of such ought to stagger and appall every thinking person. Even the supreme mystic, St. Paul, recognized the fact that there were very few such among the saints. Of the others, he said: "Let them marry."

Marriage alone can still the waves of this stormy sea. God's grace cannot be appealed to successfully in any general attempt to ignore or thwart God's plan. What is surely and directly against nature is also against grace.

And when church people once fairly realize the great truth that "a genuine Christian life" is *possible only under certain conditions,* that "grace" and "nature" must harmoniously combine to produce the best results, perhaps they will begin to understand why Christendom and even the Church has been so cursed by "sin" through all the ages. Then, perhaps, they will begin to "prepare the way of the Lord" and to "make His paths straight." *It is time for the complete explosion of the idea that human beings will be "good" in spite of all circumstances*—that even saints will (or should) starve in sight of plenty rather than to forage!

Against the thoughtless theory that strong men "ought" to be as disembodied spirits we oppose the age-long, world-wide FACT that they are not and never have been. Even the celibate saints, under most favorable conditions, have ever wept and prayed: *"Culpa Mea!"*

Our sole contention in this matter is that a system which substitutes the brothel for the home must be destroyed. And we repeat in the face of all men and women, realizing that there may be a few exceptions to all rules, that *men must either have homes or brothels.*

Capitalism offers to millions of men only the brothel—Socialism offers to all men the home. Which shall it be? "Christian" men, chiefly, must decide.

Turnersville, Tex., Jan. 5, 1910.

MY DEAR CARR—I have been reading and enjoying the extracts from your Sex articles, and finding your thought and my own to be so nearly identical, I have hunted up an unpublished poem which I hope you can use. (See below).

Fraternally,

Edwin Arnold Brenholz.

A PROSTITUTE

The red light glows above her widened door,
Alluring lustful flesh to step within;
And of her lust-mates who shall keep the score,
Save she participating in their sin.

Of virtue once, her virtue, more than proud,
Conceiving Motherhood a sacred joy—
The crimson wish for it scarce thought aloud,
She vowed her flesh to Purity's employ.

Yet Need and Lust debauched this fairest soul,
Where Lust alone had been withstood for aye;
Greed saw her hunger-white, yet snatched the dole
That let the life in that sweet body stay.

One saw the starving palor of that face,
That vouched a maid unsoiled, and gloating gazed
On form and feature: ours the deep disgrace,
Exposing her to be by Lust appraised.

O, weakened Flesh, that weakens human Will;
O, starved Desire, by Nature's sanction urged—
When Flesh is paid for while unsought lies Skill,
How shall the State of prostitutes be purged!

The red light glows above her widened door,
And sons of mine and thine shall she enmesh,
Since Vengeance aids the unchecked social sore—
Glad, she allures to her corrupting flesh.

—Edwin Arnold Brenholz.

German Socialists have started a boycott against brandy, thus once more demonstrating their implacable hostility to home, religion, property and civilization.—*Wilshire's Magazine.*

Hail Comrades!

Dear Comrades:

In these bitter cold winter weeks are not your hearts aching as you think about the awful struggle for existence that is going on among those who work long, weary hours for a pittance or those who can find no employment and are hungry, cold, sick and many dying? How can Humanity endure this terrific struggle much longer? It must end. Let us vow the end shall come as speedily as possible. Let us bestir ourselves to spread the glorious truth and light which we know will wipe out these inhuman conditions. If we have never made any real sacrifices for our beloved Cause, may God help us to make them *now.* Oh what opportunities are ours to-day! How the angels must envy us while many who could help are carelessly letting these days slip away with no effort whatever. How we wish we could show many Comrades what they are missing by failing to do their part. If we want the coming generations to rise up and call us blessed, let us work now with all our powers to bring in the new era of peace and plenty for all mankind.—Mrs. Ella Carr

From Greed to God

Comrade John C. Dyer of Pittsburg, Pa., sent four ministers' subs with with his own renewal recently. We want the comrades everywhere to realize how very important it is to get the ministers to read the CHRISTIAN SOCIALIST.

Comrade Wm. A. Middaugh, the tireless loyal worker of Kalamazoo, Mich., ordered 500 copies of the C. S. for his local and 20 sub cards for himself.

"You are publishing one of the strongest organs for the revolution from greed to God and may your efforts have His divine blessing."—Dr. J. E. Waterbury, San Luis Obispo, Cal.

Frank Taylor of Center City, Minn., sent a list of names, paying for a copy of the Lutheran Special to each, and says: "There is no paper of all the papers that I have read that I love and like to read so much as the CHRISTIAN SOCIALIST. It teaches just the true spirit that we have to adopt before we can make Socialism a real success. The Lutheran Special is certainly one of the best numbers that you have out."

Mary E. Charette of Ft. Collins, Colo., ordered 50 of the Lutheran Special, and thinks it is one of the best. She writes: "Keep up the good work. We can get in with the CHRISTIAN SOCIALIST when everything else fails. We take them all and find that each has its special work, but as ours is a church and college town, the C. S. seems to be the paper for the people here."

Preachers in Line

Rev. J. C. DeViney, a Methodist pastor of Kalamazoo, Mich., sent in his renewal with the following compliment: "I enjoy the paper and like its courageous stand."

Rev. Thos. J. Thompson, pastor of the Christian church of Carthage, Ill., ordered 20 sub cards and says the CHRISTIAN SOCIALIST is doing a great work. We are very glad indeed to have this minister work for our paper and the Cause.

"I regard the paper as able and enlightening." This